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AUTHOR Jaros, Bonita Nahoum
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ABSTRACT

The United States has, since its inception, epitomized the themes of peace, freedom, and the pursuit of dignity in concept. Founded as a multicultural nation, the United States adopted the motto "E Pluribus Unum" (out of many, one) to affirm its inclusivity. Throughout its history, the United States has been a haven for peoples fleeing war, poverty, or oppression. With a population representing so many cultures, there is a great chance for misunderstanding, but also, a greater potential for intellectual and creative contribution than is possible for most nations. At Rancho Santiago College, a concerted effort has been made to celebrate multiculturalism. Culture is that which binds people together--a collective memory that may be used as a contextual clue for present or future interpretation, evaluation, behavior, and beliefs. In the United States, a problem arises because of the dominance of the original immigrant group of White Anglo-Saxon Protestants. But even those who adopt this dominant culture also keep their roots based in the community from which they came. This results in the tendency to hyphenate nationalities, e.g., Vietnamese-American. Schools and colleges need to appreciate the tension that students caught between two cultures must face in trying to meet expectations for cultural assimilation in an American context, while meeting the expectations of cultural and language maintenance at home. Just as educators should work to include the learning styles of others into their programs, all students must take responsibility for becoming literate in the "currency" of America. Thus, cultural literacy must mean polycultural literacy. (DJD)

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E PLURIBUS UNUM:
THE POSSIBLE DREAM

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BY BONITA NAHOUM JAROS
NOVEMBER 13, 1991
PHILLIPS HALL

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The thoughts in this presentation
are dedicated to the memory of
Alberto and Esther Soto.

". . . each individual life span is a continuing journey in culture learning, repeatedly punctuated by cross-cultural adventures. These experiences provide the impetus for personal growth and development over a lifetime."

—Louise Damen

The thoughts that I will share with you today are the flowering of a seed that was planted within me in early childhood as I sat countless hours at my grandfather's side. As he played his *mandoline* and taught me the words to ancient Judeo-Spanish songs, he transported me back almost five hundred years to the time our family was politically forced to emigrate from the Iberian Peninsula. These lyrical songs of life, death, love, suffering, and joy had absolutely no obvious application to the modern world; nevertheless, I was mesmerized by their compelling message intuitively. Later I realized why. Although the message had an ancient context, it still felt real and applicable to me. "Ancient" or "modern" are only relative contexts. A context is only the application of language and culture at any given moment in time commensurate to the technological advancement and philosophical interpretations of that time. However, even as technology changes and life appears to progress, the thoughts and desires of the global human society are largely the same, and world issues are almost

always founded on the recurring themes of peace, freedom, and the pursuit of dignity. This is why 'ancient' may still feel 'modern.'

The United States of America, since its inception, has been an entity that epitomizes the themes of peace, freedom, and the pursuit of dignity in concept. Our earliest immigrants could, in 1991, be classified as political exiles or refugees seeking liberty and dignity. It is clear that this nation was founded as a multicultural nation and adopted the motto "E Pluribus Unum" as a basis for the creation of its systems. Out of many, one. One out of many.

Within each colony, later known as the states, the inhabitants maintained a diversity of religions, modes of speech, and ethnic characteristics which were peculiar to their places of origin. They were able to do this because the founding fathers were careful to protect those freedoms which permitted the people to preserve their religious and cultural heritage. It was a heterogeneous nation within the context of those times, and even though the heterogeneity of our own times may be magnified many-fold, the advantages will be realized if we rise to the challenge of consistently effecting the dreams of our founding fathers. In order to do this, we must understand the complex intention of "E Pluribus Unum" (out of many, one) and the inherent problems that accompany a heterogeneous nation.

One piece of evidence which may help us understand the intention of our forefathers is to examine the pyramid on the Great Seal of the United States, which appears on every one-dollar bill. Underneath the pyramid it says: "Novus Ordo Seclorum," the new order of the world. This is an order with polity (i.e., a limited constitutional state), a free economy, and conscience (Novak, 1991). The pyramid itself shows that individual interests work for the common good and for the pursuit of collective

democracy. Joseph Campbell expresses the intent of the pyramid when he says: "When you're down on the lower levels of this pyramid, you will be either on one side or the other. But when you get to the top, the points all come together, and there the eye of God opens." We must be clear that this is the God of reason, and reason is the democratic goal upon which this country was founded. "The mind of man, cleansed of secondary and merely temporal concerns, beholds with the radiance of a cleansed mirror a reflection of the rational mind of God" (Campbell, 1988: 24-25). Therefore, this concept may be open to any religious or ethnic group. Our forefathers meant it to be inclusive rather than exclusive, so in order to create a democratic society which will enhance the common good, reason is open to all and must be afforded to all. We must then have a common understanding that "E Pluribus Unum" excludes "Primus Inter Pares" (i.e., the first among equals), for among equals there are no firsts.

As we travel through the timeline of our country and understand the principles upon which it was founded, we see that it could not have developed as a nation without a unique form of growing pains. The United States has long been a haven for many oppressed peoples of the world fleeing war or its aftermath, poverty, and other tribulations. In addition, through its brief history, the United States has received many who were victims of forced emigration (e.g., The Spanish Inquisition) and a more unusual phenomenon, namely forced immigration (i.e., slavery). When peoples enter a nation in large numbers abruptly, it is obvious that the natural evolution of a national culture is affected, and another force comes into play—plurality. Unfortunately, in this union of elements, there is simultaneously greater potential for misunderstanding. It is commonly known that when religious or ethnic groups go to a foreign land,

it is not unusual that they flock together. A behavior akin to nationalism may occur, and in the extreme, this may lead to vying for power and strife. On a smaller scale, this occurs on college campuses as well. Ethics preaches equality, but the human spirit spawns tensions because some understand how to function within the system from the inside, and others don't. This creates exclusivity and imbalance.

I do not mean to imply that these problems are insurmountable. On the contrary. What I do mean to imply is that it is our challenge as a nation to confront these problems honestly and find viable solutions for them. And, the reason we must do this is monumental. The United States of America is watched and judged by the world. Political and economic power carry responsibility and the necessity of interacting in some way with every country of the world. If the United States is to command respect and maintain relations with the world community, this requires that we understand new modern world contexts. How can we respond to events in Latin America or the Middle East or the Soviet Union or Eastern Europe or Africa or anywhere else if we don't? In addition, we must maximize the possibilities of new modern contexts within our own borders (i.e., our twentieth century/ twenty-first century plurality). In order to do so, we must not only use all the potential that exists within our borders, but we must demonstrate that within our own borders we are one humanity with the common goals of peace, freedom, and human dignity. Then gradually, all the individual elements of this truly pluralistic society will surge forth with greater potential for intellectual and creative contribution than is possible for most nations on the earth.

Here, on a local level, at Rancho Santiago College, we have made a concerted effort to celebrate

multiculturalism and understand the pluralism of the state of California and of our local community. On the cover of our college catalogue for 1991-1992, we have a photograph of several globes, each one positioned to represent different countries of the world. Inside the catalogue it states:

> *As represented on the cover of this year's catalog, Rancho Santiago College celebrates the multicultural nature of its students and staff who bring with them a diversity of heritage from around the world. The college philosophy is to provide the optimum educational environment where students will learn to participate effectively in a global society.*

One may interpret this in many ways, and it has been my desire to analyze not only the meaning of the statement in a larger context but also to synthesize several possible alternatives for us to use in our college community, which might extend as a prototype into our state, nation, and global society. However, in order for us to effect this goal, we must understand what culture is, we must confront the problems inherent in a multicultural environment, and we must agree that the multicultural dimension of the society may be used to promote democracy in the truest sense of "E Pluribus Unum."

Of all the explanations of culture that I have ever studied, the one that touches me the most is that of the anthropologist, Ruth Benedict. She says: "Culture is that which binds men together." The reason I have internalized this is because it is the most inclusive definition I have seen. We know that culture is also a collective memory used as a contextual clue for present or future interpretation, evaluation, behavior, and beliefs. Louise Damen says: "World views are based on given sets of cultural postulates or 'truths,' which guide daily

living and sharing, and combine to produce recurrent themes" (Damen, 1987). However, as the meaning is expanded in the United States, we may posit that if we have a common goal, in time, our collective memory will expand from the numerous cultures among us. This will expand our contexts as well.

Kenneth Pike, a great contemporary linguist, has formulated an integrated theory of language and culture. He has created the "emic" and "etic" perspective of analysis, which offers us the possibility of understanding multicultural miscommunications. "Emic" perspectives are those seen from inside the culture group and agreed upon from inside. "Etic" perspectives are those seen from outside the culture group. For example, linguistically, if a language group (ergo a culture group) agrees that the word representing 'hunger' or 'hungry' is a verb, a person from inside the group will view the sentence "I hungry" as a correct sentence containing a subject and verb. However, when an English speaker views this sentence, he will consider it a fragment because it lacks a verb. Obviously, in English, 'hungry' is not a verb. Thus, because the concept of word classes or parts of speech is variable from language to language, the 'emic' approach will not work when translating from one language to another. This concept easily extends to pronunciation problems, and may also extend to cross-cultural misunderstandings because there is no bridge from inside one group to inside another group.

In the culture of the United States, the problem now arises intraculturally, (if we consider the nation holistically) because of pluralism. There are many closed inside circles with few bridges within the whole. In a pluralistic society, the dominant culture is the larger group, or in the case

of the United States, the original group (i.e., White Anglo-Saxon Protestant), and a communicative currency[1] is determined by that dominant culture group. If one chooses to join the culture, which most want to do, then emic/etic analysis is even more striking. What was once outside is now inside and vice versa. The minority culture group does function within the parameters of the majority culture group, but both are often misunderstood because they are not using the same currency. For example, in conversation, making eye contact varies from culture to culture. The complication is this. If a person of a minority culture group has no eye contact while speaking to a member of the majority culture group in the United States, he or she may be considered insincere. Likewise, if the same person makes strong eye contact with another member within his native culture, this may be construed as disrespectful or forward. Looking into a person's eyes in the 'etic' sense is merely a physical act; in the 'emic' sense, it is socially and psychologically contextualized by a group. Therefore, if the group thinks it carries meaning, it does, and outsiders will not capture the meaning.

This leads to another vital point. We must remember that most thinking takes place with words, and our thoughts are bound by the community from which we emerge. We are limited by the cultural experience of the community of speakers due to the fact that the manner in which people perceive the world is determined by the language they speak. In his Nobel Prize address of 1990, Octavio Paz said: "Languages are born in, and grow from, the native soil . . . nourished by a

[1]By "communicative currency," I am referring to a common ground for understanding, a mutually agreed upon communication method (i.e., emic).

common history." Through language we create and define experiences. We must emphasize that there is "... relativity and cultural synthesis to the language and cultural relationship, indicating that different languages are associated with different world views" (Damen, 1987:125). In other words: "People construe their world of experience from the way they talk about it" (Frake, 1964:132).

Since no two languages are ever sufficiently similar to represent the same social reality, we need to find equivalencies in terms. This is a great task since sometimes there is no experience to equivocate these experiences. Benjamin Whorf discovered: "... all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated" (Whorf, 1956:214). This is true; nevertheless, in our goal as community college instructors, it is incumbent upon us to approximate this experience for our students so that they can acquire what they don't know from what they do know.

For example, if students are not acquainted with the learning style or accepted methods of inquiry in the American educational system, we must be able to impart this knowledge without barriers. To this end, we must apprise ourselves of all the language and even dialect groups in our classes and try to know something about the thought processes of those groups. If we don't do this, our ideas will not be comprehensible; if we do this, we add to but do not impede the thoughts of these thinkers. Then ultimately, our thoughts will add to their greatness, and their thoughts will increase the greatness of the whole society. James Baldwin said that: "Thoughts are more important than society." We know that society often doesn't understand the thoughts of a person, especially if

he or she is in a different sphere of thinking, but I would like to add that if we augment the styles of collective thinking patterns, the whole society will profit. In this way we alter the communicative currency slightly. This is not forced adaptation; it is contextual modernization. We should not relinquish great Anglo-Saxon Protestant thought processes, but at the same time, we need to learn from other thought processes and glean the best from them.

While this is true, it is also apparent that in order to enter the inside from outside, no group can afford to be ethnocentric. We must accept that once we step foot on American soil, we are never the same. This may require a delicate balance. In the case of my own family, after two generations, we have learned to do this. We are not the same as we were in our native land, but neither are we the same as the dominant culture group. We know how to use the currency of language and cultural literacy, but we strongly maintain our ethnic identity with our language, music, food, and rituals. The key is that we do this in certain situations and not in others. We are inside in the larger context, but outside in smaller contexts, where we are emically inside our own group (i.e., in a sub-culture).

For this reason, in the United States, we have a tendency, and it is appropriate, to hyphenate our nationality, e.g., Vietnamese-American. This is unique in the world, and it is necessary to understand an important point. Vietnamese, the root, is a symbol of a thought process and thinking. The second part, American, shows that we are home. The United States is our home, and even though many dream of "going home," when they get there, they realize it isn't. As I prepare to

go back to Spain in 1992[1], I know that Spain holds many of my thinking processes, but my home is here. Therefore, I have a pressing urgency to contribute to this country. With an extracontinental thought process, I can still contribute to this society. The idea of maintaining my innate thinking patterns is not bound in nostalgia or in longing for the past; it is an individual right and necessity because it is part of my essence. The desire to contribute to my home country, the United States, is not bound in forced obligation either; it is because I value the United States. This is the life's blood of the United States—the fact that we value it. However, it must be emphasized that in order to value a land and contribute to a society, one must feel a part of it.

If we all accept this, we accept that the American form of pluralism has unique qualities. Then we can observe additional salient issues which are facing us interculturally as educators in the classroom. In this regard, I suggest that we observe misunderstandings very carefully, as they become more noteworthy than understandings. When we as instructors or staff at a community college are trying to demonstrate how students can fulfill our expectations, we are "culture guides" (Damen, 1987), and as such, we have to know more than the differences in cultural responses. We must also understand the suffering of refugees, the phenomenon of culture shock and culture loss, and the dangers of ethnocentrism within minority culture groups who come into contact with other minority culture groups (and here I do not refer to cultural or language maintenance efforts).

[1]This is the Quincentennial of the expulsion of the Sephardim from the Iberian peninsula. The Spanish government invited us back for an historical commemoration. This is a good will gesture, and we have gladly accepted it.

In addition, we must appreciate that the children of immigrants often suffer greater confusion than their parents do. We are observing some of this in our classrooms. The second generation is often caught between two worlds with little preparation for full competence in either one. A contentious young student who attended High School in the United States may have complete misunderstanding of personal freedoms in this country while he is simultaneously rejecting the traditional values of his parents. He may misinterpret "freedom" as not taking responsibility for his actions and feel "anything goes." The result is that he may be reprimanded by members of his new group, and he will be ostracized by members of the traditional group. Confronted with high expectations of cultural assimilation, this person will also be confronted with high expectations of cultural and language maintenance at home.

As we handle this delicate balance in our college environment, we should also keep in mind individual differences and hold sacred the right of the individual to differ within his or her own primary culture, within acculturation processes, and within his or her own understanding of the pluralistic society in which he or she also resides and which he or she also has the right to interpret. We must remember that if it is difficult for a member of the dominant culture group to fit individuals into paradigms, it is almost insurmountable for members of minority culture groups to fit our superstructure into a comprehensible paradigm. In many ways, our explanation of the universe, our coping mechanisms, our inside view of the universal unconscious, including values, beliefs, behaviors, and judgments, cross over from the personal level

to the group level, then to the multi-group level, and finally to the society as a whole. Thus, a large part of our job must then be the constant interpretation of our inside view and the constant interpretation of our students' views. If we don't do this, we are talking about information within a given discipline with no context, and the students are unable to apply it.

It also seems logical that while our goal in the classroom is to offer the tools of our subject area, the student who has no tools with which to apply them, has been merely a passive outside observer, and if entire groups don't know how to use the communicative currency, those who should be inside, remain outside. For example, the student, whose cultural learning style does not permit open questioning of an authority figure, cannot acquire our methods of investigation, and he becomes a passive observer. We need to instruct this student by realizing it is a painful process for him to ask questions in public. At the same time, we must teach him how to do it, for his own sake, and we must show him the difference between honest questioning and contentiousness. We cannot afford to weave a tapestry of passive observers. Our economy and our culture cannot survive under those circumstances, and more poignantly, human dignity cannot survive. We have seen that any group that is disenfranchised will lose its dignity. When this occurs, Balkanization comes dangerously close. Then not only is the society robbed of valued, contributing members, but the society will eventually find itself at cross purposes. Our past history has shown us (e.g., through the tragedy of slavery in the United States; through the tragedy of forced disenfranchisement of Native Americans) that the loss of this dignity diminishes the society's capacity to glean

intellectual, spiritual, and creative contributions which can be made by any group.

To follow the thread of this idea, we must discuss the nature of the 'currency' and what our students need in order to realize their potential to fully participate in a democratic society. The 'currency' should become global literacy in the 'etic' sense, which may then be contextualized in the 'emic' sense among all the groups in the country. The outsiders are then inside. If we all understand the political, economic, and ethical issues of all culture groups, we're all inside. However, we must teach our students how to function inside without becoming amorphous entities. They must be fully cognizant of their own culture; this is commonly accepted. What I am suggesting now is that they must also be cognizant of all the culture groups with whom they come into contact. This is true participation in democracy.

Thomas Jefferson once said: "Were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter. But I should mean that every man should receive those papers and be capable of reading them." In order to be capable of receiving them and all the other items of import in our modern society, not only must one command the English language, but it should be obvious now that one must have a cultural context in which to place it. This cultural context is ever-changing; therefore, we all must keep abreast of everything about the culture, including the dominant culture and the pluralism of the culture. It does not mean that we meld into one amorphous structure. It does mean that even though we have intrinsic thought processes tied to our native roots, we must all be conversant in a multitude of thought processes.

The area in which all groups come together in the 'emic' sense is that we must agree upon the methods of exchanging ideas and information.

According to E.D. Hirsch, Jr., only two-thirds of Americans are literate. He states: "Literacy is far more than a skill; it requires large amounts of *specific information*." Moreover: "The complex undertakings of modern life depend on the cooperation of many people with different specialties in different places. Where communications fail, so do the undertakings" (Hirsch, 1988). If we include the ability to contextualize in this statement, our present-day California Community College system acquires a task that is greater than anything we dare to imagine. For non-native speakers, the intuitive ability of a native speaker is lacking, and while competence may be high, we must not confuse surface ability with ability to contextualize. For example, when a non-native speaker reads a piece of literature, he may understand the words, but he may not understand all the allusions and implications. He may not be able to visualize descriptions; he may not be able to associate names and places. In my ESL 110 class we are reading *Dances With Wolves*. Many of the students don't understand the prairie and the Indian tribes in the story. As a result, I find detailed explanations are necessary even for the most precursory understanding, because without this, there is little appreciation of the novel. This does not mean that they cannot read it. On the contrary—they must read it! It is by reading it that they gain part of the currency. Moreover, in their reading it, I gain deeper understanding because I must think about it and explain it. Thus, my palette of American culture is widened and intensified.

Among native speakers, the inability to

contextualize will also cost the society as a whole. This information is inter-generational, intercultural, and universal. No modern society can pretend to be a just society without universal global concern and universal literacy. For example, the concerns of former generations must be understood not only because many of the problems are still the same, but also because their perspectives can be a foundation for valuable modern conclusions. Environmental protection, overpopulation, and peace efforts are everyone's ongoing concerns, and although we all need an appropriate context for these issues, it is helpful to understand inter-generational, intercultural and universal perspectives. Arbitrary political boundaries do not insulate us from nor control these events. They are human events, timeless issues of the earth.

In this regard: "What is needed is recognition that the accurate metaphor or model for this wider literacy is not domination, but dialectic; each group participates and contributes, transforms and is transformed. Cultural literacy is not the property of any group" (Patterson, 1980). That is, cultural literacy is no longer referring to a dominant culture group but rather to the imperatives of modern multicultural civilization. E.D. Hirsch captures part of the essence of cultural literacy when he says: "Literate culture is the most democratic culture in our land: it excludes nobody; it cuts across generations and social groups and classes . . . it is not usually one's first culture, but it should be everyone's second, existing as it does beyond the narrow spheres of neighborhood, and region" (Hirsch, 1988:21). I would like to amplify what E.D. Hirsch has said by asserting that we cannot define the strict parameters of cultural literacy by overlaying only the dominant culture on one's first culture. It is in

my assertion that everyone should be poly-cultural in certain contexts; all groups must be capable of understanding all groups. Cultural literacy means that we must be literate polyculturally. In acquiring this vast body of knowledge and thinking processes, we will afford everyone the opportunity to contribute, and we will thrive as a *society. As our diverse culture groups contribute* their thoughts and deeds, a great admixture of cultures connected to the individual will occur in all facets of society, including the arts, sciences, food, philosophy, and world view.

Through exposure to all knowledge and thought processes, we can assert our ability to think critically, to suspend judgment when necessary, to open our minds to exciting new ideas, and to meet the high standards of our complex society. "E Pluribus Unum" is not a motto for the eighteenth century; it is a motto for all times. Out of many, one. One society with the common goal of peace, freedom, and human dignity.

In closing, since so many people have asked me to sing this afternoon, I would like to sing one song for you which demonstrates that our national dream can come true, and that one person can set the blaze to make a difference. If we all individually band together and touch people one at a time, we can create the most glorious society ever known to human history. As community college instructors, administrators, and staff, we have been given the gift of being able to touch people individually. Gradually, one by one by one, let's meet the challenge.

I will now sing "The Impossible Dream." Please join me in applauding my distinguished colleague, Phyllis Cartledge, who will accompany me today.

The Impossible Dream

from *The Man of La Mancha* — Leigh and Darion

To dream the impossible dream,
to fight the unbeatable foe,
To bear with unbearable sorrow,
to run where the brave dare not go.
To right the unrightable wrong,
to love pure and chaste from afar,
To try when your arms are too weary,
to reach the unreachable star.

This is my quest, to follow that star.
No matter how hopeless, no matter how far;
to fight for the right without question or pause,
to be willing to march into hell for a heavenly cause!
And I know if I'll only be true to that glorious quest,
that my heart will lie peaceful and calm when I'm
laid to my rest.

And the world will be better for this;
that one man, scorned and covered with scars,
still strove with his last ounce of courage,
To reach the unreachable stars!

APPENDIX B

APPENDIX C

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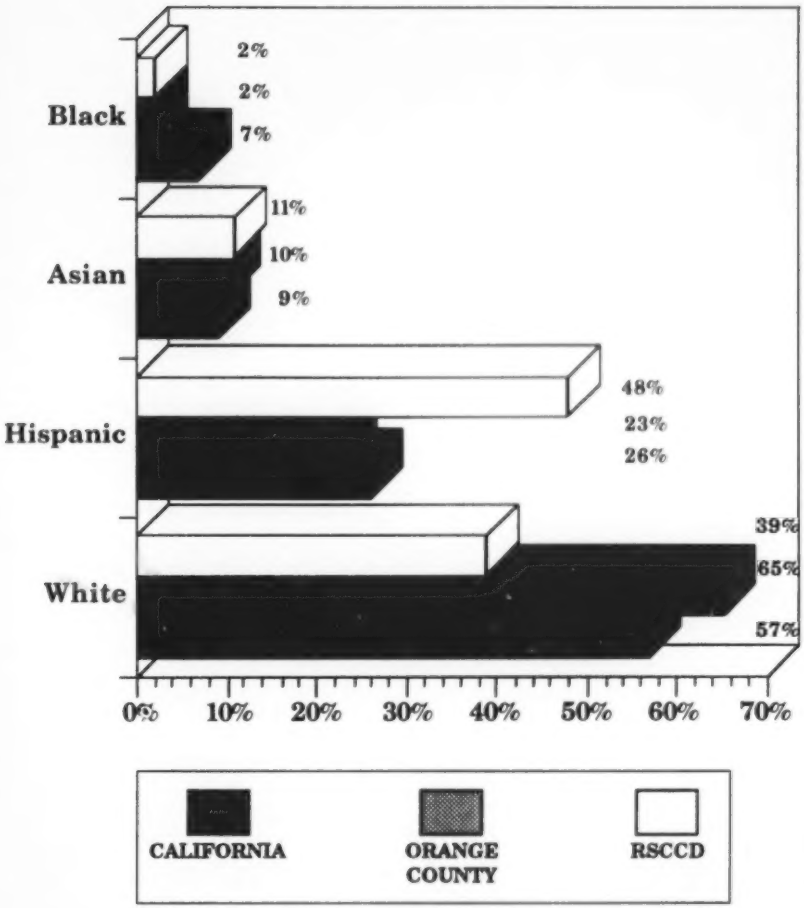

Courtesy of Julie Slark, Director of Research, Planning and Resource Development

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Bonita Nahoum Jaros is recognized for a diversity of talents and experiences that have brought widespread educational and cultural benefit. She was born in New York City in 1950 of Sephardic parentage. Her early interest in music and languages stemmed from a deep relationship that she maintained with her grandfather, Alberto Soto, who was an accomplished mandolinist and polyglot. Cultural influence was also very strongly felt from her grandmothers and her parents.

A mezzo-soprano and graduate of The High School of Music and Art in New York City, Bonita went on to study voice at the Juilliard School of Music. Her love of lingustics led her also to study languages at Hunter College, where she graduated with entry into Phi Beta Kappa in 1971. In the same year, she was a recipient of the Medal of the Alliance Francaise de New York, The William Wood Memorial Prize, and the highest honors of Pi Delta Phi Honor Society.

In 1972 Bonita received an M.A. in Romance Studies from Cornell University in Ithaca, N.Y. Following her graduate studies, she moved to San Francisco, where she taught French, Spanish, and Music at The San Francisco Conservatory of Ballet and Theater Arts. This adventure led her to the serious study of dance, and she danced with The Theatre Ballet of San Francisco for four years.

In 1976, Bonita returned back to her first loves, language and ethnic music. She became an Instructor of ESL at Santa Ana College, now Rancho Santiago College. In 1989 she received a second M.A. in Linguistics from California State University, Fullerton.

At Rancho as a faculty member in the Division of Continuing Education, and then in the Division of Humanities and Social Sciences, Bonita has been an active participant in curriculum development, committee assignments, and staff development presentations. She has demonstrated her leadership in a multitude of efforts as chair of the Human Resources Council, co-chair of the Curriculum and Instruction Council, member of the FARSCCD Board, Treasurer and now President-Elect of the Academic Senate.

Her work in staff development at Rancho Santiago College includes presentations in learning styles of non-native speakers, cooperative learning and the Instructional Skills Workshop. She also frequently serves as a guest lecturer with the UCI Writing Project, the UCI Spanish Department, and at regional conferences of ESL and linguistics instructors.

Her publications include such topics as adapting ESL instructional models to meeting the learning styles of ESL students, and language attitudes among Judeo-Spanish speakers.

In the field of music, Bonita is well known as an ethnic folklorist. She is currently a member of a chamber ensemble, *Canto Antiguo*, and she is included in *The National Directory of Folklorists* and *The Orange County Historical Society Directory of Multicultural Artists*. She has concertized widely throughout the United States and Mexico. Here at home, in the Spring of 1991, Bonita gave a concert of culturally diverse song literature at Phillips Hall to help raise money for student scholarships.

Last May Bonita received The Distinguished Faculty Award and a Professional Achievement Award.

Bonita says: "I consider myself foremost to be a humanitarian, and I use both my teaching and my singing as a vehicle to reach people individually. It is only through individual interaction that local peace is achieved, and from local peace, global peace is achieved. My lifetime goal is to win global peace—one by one by one."

Bonita currently resides in Irvine with her husband, Bill, an architect and artist, and their two children, Allegra and Rachel.

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